293 554 622 wear it in battle and at group gatherings. Such men were not criticized by the people. In later days, anyone can wear such a headdress, but the chief's is always the most ornate. The woman skŭ mălt has no special dress, but she is better dressed than any other woman of the band, and always wears a shell through her pierced septum, a sign of wealth. [304]

622 "The royal insignia of an Indian king or chief is simple, and is always known in the camp. The Oakinacken [Konkonelp band in this instance] emblem is a white wolf-skin, fantastically painted with rude figures of different colours — the head and tail decorated with the higua,"[1] bears' claws, and the teeth of different animals — suspended from a pole in a conspicuous place near the chief's lodge.

"On our first arrival among this people, the wolf-skin was always to be seen waving conspicuously from the pole; but as they began to associate and get accustomed to us, they became less particular in exhibiting the ensigns of royalty."

292 622 The Kartar chief, on special occasions, wears a buckskin shirt fringed at all the seams and carries a fan made of the wing of a crane or swan. A "mean" man may possess a fringed shirt also, painted and worn for power. Such a man may wear a fringed shirt at any time without objections from the chief.

276 622 The new chief of the Kartar band is always given the tribal pipe which belonged to his predecessor. The pipe is a large one made of stone. The chief passes it around in formal gatherings. He carries this pipe in a special frirged buckskin bag, sewed with hemp or sinew and decorated with porcupine quills. This stone pipe is called sinaĭ-ŏstn. The chief of the neighboring Nespelem tribe also has a stone pipe called sinaĭ-ostn. This formal smoking of the pipe at special gatherings is characteristic of the Plains.

622 If a chief is sick a long time before death, he may appoint his oldest son to take his place, or if a chief reaches senility, he appoints the new chief and retires. Sometimes a chief may be displeased with his children, considering them disobedient, and name instead one of his own brothers or a near male relative to take the office. When the old people's council meets, they announce the chief's wish to everyone. These forms of appointment seldom occur since most men die a violent death. [165]

[1] [For footnote, see p. 96 (c), category 116. -- Analyst]

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

head, are probably much too low for the time. The present-day population of the tribes, as given by the United States Department of Indian Affairs, is—

	1905	1906	1907	1908	1909	1910
Flathead (Flathead Reservation, Mont.)	557	615	623	590	598	.....
Pend d'Oreilles (Flathead Reservation, Mont.)	640	627	633	670	665	.....
Kalispel (Flathead Reservation, Mont.)	197	199	202	192	182	.....
Kalispel (Colville Agency, Wash.)	[1] 98	98	98	98	96	95
Spokan (Flathead Reservation, Mont.) [2]	135	133	135	144	138	.....
Spokan (Colville Agency, Wash.):						
Upper and Middle	177	191	238	573	509	504
Lower	277	252	301			
Spokan (Coeur d'Alêne Reservation, Idaho)	91	91	95	93	104	96
Okanagon (Colville Agency, Wash.):						
Northern half	548	527	348	557	475	538
Southern half	144					
Coeur d'Alêne (Coeur d'Alêne Reservation, Idaho)	494	496	506	492	533	537
Total [3]	3, 358	3, 229	3, 179	3, 409	3, 300	.....

[1] It is not clear whether this refers to Kalispel actually on the Colville Reserve or to the nontreaty band of Chief Marcellin living at their old home on Pend Oreille River. If these are not meant, the number of Marcellin's band should be added (about 100). It is said that a number of Chewelah Kalispel have allotments near Chewelah, and it is not clear whether they are included in the Kalispel under the Colville Agency.

[2] According to Michel Revais, the Spokan on the Flathead Reserve are nearly all Upper Spokan. There are a few Middle or Hangman's Spokan.

[3] The single figures and totals show that the census is approximate.

The chief reasons assigned for the great decrease in the population of the tribes are epidemics and wars. Almost the whole Salish-*Tunâ'ze* and the greater part of the *Sɛmtē'use* are said to have been killed off in wars. The survivors were nearly all swept off by small-pox about 1800. The Flathead are said to have been reduced to nearly half at the same time. The disease is said to have come from the Crow, passed through the Flathead to the *Sɛmtē'use*, Pend d'Oreilles, and Kalispel, and on to the Spokan and Colville, eventually dying out among the Salish tribes of the Columbia River. The Shahaptian tribes are said to have escaped or to have been only slightly affected. The Pend d'Oreilles, Kalispel, Spokan, Colville, and Columbia all suffered severely; but the disease is said to have been worst among the Spokan, whole bands of whom were wiped out. Michel Revais told me the following regarding this epidemic: "Small-pox came, it is said, from the Crow. This was in the wintertime about 100 years ago. The people were in their winter camps. My grandmother was a little girl at the time, and living at *Ntsuxē'* (little

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

165 creek'), the first creek below Dixon, Mont. The father of my father-
731 in-law was a little boy, and living at *Kalispē'lɛm*, eastern Washing-
173 ton. Both of them took the disease, but survived. The Flathead
*[171] suffered severely. Before this time they had a large population. It spread to the Pend d'Oreilles, then down to the Kalispel, the Colville, and finally down Columbia River. So many people died in some places that the lodges were full of corpses. Some of the 'long lodges' were quite full of dead and dying people. So many people died that they could not be buried, and the dogs ate the bodies."
165 About 1847 measles spread over the country, and many died. The
731 Columbia River tribes did not suffer much, but a great many deaths
[757] occurred among the Spokan. Revais said that many of the Spokan tried to cure themselves by sweat bathing and bathing in cold water, and all who did this died. Two white men called Walker and Lee, from Walker's Prairie, went among them and told them to keep dry and warm. After this very few died.

174 MIGRATIONS AND MOVEMENTS OF TRIBES.—Traditions of migrations refer principally to movements of tribes caused by wars. The most conspicuous changes of location were a southern movement of the Blackfoot and a western movement of the Crow and other Plains tribes. So far as known to the Flathead, the former migration was the earlier. The aggressions of these tribes resulted in forcing a general retirement to the south and west of the tribes occupying the western fringe of the plains, between latitudes 43° and 52°. The Shoshoni were forced south and west. Some bands were permanently, others temporarily, displaced; a few may have been destroyed. The Kutenai-*Tunā'xe*, Salish-*Tunā'xe*, and *Sɛmtē'use*, and possibly certain small bands of Upper Kutenai were driven west. All the Flathead moved westward. The Mountain Shoshoni and Bannock buffalo-hunting parties were driven west of the mountains. The Pend d'Oreilles and certain Kutenai moved southward and other Kutenai northward. For a time the buffalo hunting of the mountain Shoshoni, Bannock, Flathead, and possibly some Kutenai bands was partially discontinued. The Flathead and Pend d'Oreilles concentrated in large groups. At the instance of the Flathead, the Salish and other western tribes began to cooperate in buffalo hunting, war, and mutual protection. This resulted in the invasion of the plains for hunting and war by the Coeur d'Alêne, Nez Percé, and other plateau tribes; the checking of further invasion and displacement by eastern tribes; the reoccupation of certain territories by the western tribes, and resumption of buffalo hunting.

000 The incidents of these tribal movements were as follows: At a time about six or seven generations ago (about 1700 or 1750), just before the Blackfoot began to have horses, war parties of Blackfoot attacked the Salish-*Tunā'xe*. At this time the Shoshoni had plenty of horses,

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

000 301 *191 them were fresh-water shells obtained locally. No nose ornaments or nose pins were used by the Flathead and Pend d'Oreilles, and they were rare among the Kalispel and Spokan. It is said that they were common among the Nez Percé and all the more western Shahaptian and Salishan tribes. Necklaces were very common and were similar to those used by neighboring tribes both east and west. Face and body painting was universal, the most common colors being red and yellow, but black, white, and blue were also frequently used. A

319 *191 [902] [03] [291] [531]

FIGURE 32.—Designs on lower part of men's leggings

famous spot for obtaining red paint in the Flathead country was at *a'pɛl yu'ts_mɛn* ("possessing red paint"), near Helena. The paint was obtained from a large, long cave under a cliff. As the paint rock was at the head of the cave, and it was quite dark inside, a rope was tied to the waist of the man who went in, so that he might readily find his way back. When the head of the cave was reached the searcher felt with his hands and pulled down blocks of the decomposed rock, returning with as much as he could carry. When he came out he divided the paint among the people, who put it into hide

[291 531]

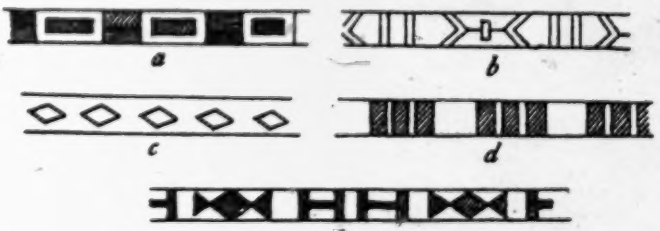

FIGURE 33.—Designs from shoulders of women's dresses

[439] sacks. Long ago the best quality of paint rock from this place was exported by the Helena people to neighboring tribes. After the introduction of horses, parties of Flathead and their allies gathered [165] paint at this place when passing or hunting near there. It is said [823] that several men lost their lives or were injured in this cave by rocks falling on them. There was also a belief that this cave could open and shut at will, and that several men had been killed by it. Much 302 of the body and face painting of men was symbolic in character and *191 connected with war exploits and guardian spirits. At a recent dance